modifications. After the Ch'in and the Han each dynasty perpetuated much of the administrative machinery of its predecessor; even Ch'in Shih Huang Ti did not effect a complete severance from the past, but strove to unify the country on the basis of the administrative organization Which had worked well in the feudal state of his fathers and on one of the political theories inherited from the philosopher-statesmen of earlier generations. Under each major dynasty, too, Chinese civilization experienced alterations, often very marked. Chinese cultural history is by no means a dull repetition of a few themes, as was so much of political history between the Han and the end of the Ch'ing. However, there was no break so marked as that which occurred between the Persian and the Post-Alexandrian Hellenistic periods in Western Asia, or as that between the Roman Empire and Medieval Europe. No cultural or political invasion from without had so nearly overwhelmed the native inheritance as had several of those which the Occident had known.

'The events of the nineteenth and twentieth centuries were,[v] therefore, entirely without precedent in China's history. Heretofore the most dangerous invaders had come from the north, west, and northeast—by way of the land. Now they were arriving by the sea. The ocean had been spanned. On the north, too, a menace SEE" loomed—Russia. .The Empire was beset from both sides. Up to now, cultural invasion had not been a sequel of the political domination of aliens. Now both were combined. Formei invaders and conquerors had adopted from China most of what civilization they possessed. Although they mastered all or part of the country, usually they ruled as Chinese monarchs and pre-

served native institutions. Many ideas had come in from abroad—more than have sometimes been recognized—but the structure of Chinese life was basically but very little altered. The major cultural importation had been Buddhism and that had entered chiefly through peaceful'contacts with the outer world. J^owj&me Copies possessed of a high civilization very different from that of China. Far from being disposed to adopt the latter, they regarded it as backward and semi-barbarous. The admiration for the Middle Kingdom which had been so strong in Europe in the eighteenth century was preserved only by a few savants, and by them chiefly for China's past. The attitude toward contemporary